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INDIANS AT WORK



DECEMBER 1, 1935

A NEWS SHEET FOR INDIANS
AND THE INDIAN SERVICE

OFFICE OF INDIAN AFFAIRS
WASHINGTON, D.C.



INDIANS AT WORK

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Volume III

Number 8

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A NAVAJO MOTHER AND CHILD



• INDIANS • AT • WORK •

A News Sheet for Indians
and the Indian Service

• VOLUME III • • DEC. 1, 1935 • • NUMBER 8 •

The death, in childbirth, in her thirty-sixth year, of Ann Shumaker Lubin, brings bitter sorrow to hundreds of friends, and loss to all the children of our country. Specifically, Indian children are the losers.

Mrs. Lubin was an interpreter and a pioneering thinker in progressive education. Progressive education is the deepest-reaching effort being prosecuted in the United States today toward the freeing of those mighty and redemptive powers, the birthrights of childhood and of adolescence, through which alone may a better human world be attained. And progressive education wars against the Philistine and strives to bring the realities of nature and of society into the school.

When schooling became universal - and that was only a few decades ago - with amazing and terrifying quickness it took to itself ritualism, formalism, hierarchism, professionalism and the vices of institutional politics. Indian education imitated white. The

school became, too often, the excluder of reality, not the bringer of reality to the child, and the foe of personality, not its discoverer and harborer.

Forty-four years now, led by John Dewey, there has slowly thrust itself forward, penetrating here and there and in many ways the inert bulk of the country's schooling system, an effort toward child-nature discovery and toward reality-education. But alas! How many times, in teacher-training and in school practice, is the old undefeated ritualism and fetishism found still unconquered, still triumphant, and clothed in the very language which John Dewey had given to the school world!

But the pioneering work has not been discouraged. It cannot, must not be, because the issue is nothing less than life itself, and the immediate, perhaps the ultimate, future of the human spirit.

When I first met Mrs. Lubin, who served as the editor of Progressive Education five years ago, I was astonished to encounter one so young, so gentle, and so frail, and so beautiful, who yet had become so profoundly sophisticated in the topic of schools; so greatly informed and sophisticated, yet with a searching, far-visioning and youthful hope.

Now she has died as through the countless ages, mothers have died, and she has died as one of the captains on the upward-reaching battle-slope of our human world. None can know that the battle can be won. It must be fought as though it could be won.

* * * * *

Soil Conservation Service will give a widened help to Indian Service. It will - beginning immediately - pay for aerial surveys of a number of reservations and will supplement Indian Service in the making of range reconnaissances, soil and agricultural surveys and economic surveys. It will assist, too, in preparing soil conservation data for use in Indian schools and among adult Indians. These technical services by SCS to the Indian reservations will, it is hoped, be continued for a number of years and will reach to the Dakotas, to Montana and to Oklahoma.

JOHN COLLIER

Commissioner of Indian Affairs

SPECIAL NOTICE TO INDIAN TEACHERS

Indians at Work is planning to use, in a mid-winter edition, a number of essays written by school children. Kindly send, attention of the Editor, one or two brief essays, that you would like to submit for publication, together with the name, age and degree of blood of the child, to reach the Office not later than January first.

Editor

EXCERPT FROM A LETTER BY SUPERINTENDENT D. H. WATTSON OF CONSOLIDATED UTE

This "Indian at work" is not the best farmer of the Southern Ute jurisdiction. His picture was chosen because he is representative of the majority of the tribe. Moav farmed 68 acres this year. His 28 acres of wheat gave him a return of 500 bushels; his 40 acres of alfalfa yielded 55 tons. In addition, he has 175 sheep and 28 registered Hereford cattle. His garden produced vegetables sufficient for the winter use of his family.



Moav In His Wheat Field

For a tribe which a few years ago was practically dependent upon rations and annuities, these Utes have made astonishing progress and have demonstrated their ability to adapt themselves to a mode of life foreign to the background of the tribe.

INDIAN WOMEN AND PROPERTY

By Elna N. Smith

In this day of so-called equality of the sexes we are accustomed to thinking that women have the same rights as men, among them the right to own property. We forget, or perhaps we do not know, that this right has been gained for and by the women of the United States through persistent struggle not many decades ago and varies even yet according to the law of the states on the matter. It is, therefore, interesting to take stock briefly of the Indian woman's relation to property both in the old days and at present. This varies considerably the country over and very few general statements can be made that do not have to be qualified.

In the first place we must understand that the Indian concept of property was on the whole different from our own. Land was not often individually owned. In the Sioux country, for instance, where there was a hunting economy, the land belonged to everybody, whereas among the Iroquois, who were agriculturists, it was owned by the clan (kinship group). This was true also among the Navajo but since descent was traced through the mother instead of through the father, as in the white society, the Navajos spoke of the land as "my mother's land."

No matter where the title to the land lay -- in tribe, clan, family or community -- individual occupancy of garden tracts or fields was respected and the right to use a certain piece of ground could be handed from one generation to the next through whatever laws of inheritance were in force in that particular group.

If descent was through the mother a man's right to a certain acreage would not go to his own children but to his sister's children or to other members of his family on his mother's side, whereas, a mother's heirs are her children. For instance, among the Navajo, the mother's sheep are divided among her daughters, but her horses and ornaments were divided among her sons. When a daughter dies her property goes to her mother, or to her mother's sister if her mother is not living. The heirs of a married woman dying without children are her brothers, not her husband. And so there are many angles to inheritance of property among Indians which seem strange to us. They have frequently been commented upon by alert Indian agents and travelers from the early days up to the present time.

Imagine how disconcerting it must have been to the Crow, for instance, who also trace descent through the mother, to be told by the Agency officials that a man's nephews and nieces on his mother's side could not inherit his allotment when by all the rules they knew, their cousins -- the man's own children -- had no right to their uncle's property.

In the second place, broadly speaking, property was personal. Clothing was owned by the wearer whether man, woman or child. There was also a division of ownership by sex: weapons and ceremonial paraphernalia generally being the property of men and implements used in cultivating the soil, in preparing food, dressing skins and making garments belonged to the women. In many tribes all raw materials such as meat, corn, and pelts were also her property. With the coming of the trader, however, pelts came to be looked upon as the property of the men because they were no longer used in merely the women's work of making garments or teepees or bags.

As a general rule the things that a woman makes with her own hands or produces from the fields she cultivates is considered her property and her husband has no right to dispose of it. Hence among the Comanches when I wanted to buy a quiver from the man of the house who was anxious to sell, he first called his wife who had made it for him to ask her if she approved of his parting with it and after the deal was closed he promptly turned the money over to her.

Sioux women made and owned the tepees and even put them up. Today it is sometimes difficult to find women who know how to put up a teepee since the younger women do not learn the art because teepees are no longer needed except for ceremonial or special occasions. On the northwest coast the large wooden structures which housed a number of families belonged to the men but the individual houses were built and owned by the women. In Pueblo land the women also own the houses and it is said that a wife may dismiss her husband from it if she wants to! In fact, in some ways the feminists in our own society have nothing on their Pueblo sisters and often they are not as sensible about exercising their prerogatives as the Indian women.

Feminists would, however, have to admit that the Iroquois women in the old days were far ahead of them. Talk about votes for women! Not only did the lodge and all its furnishings, the land of the clan as well as the children belong to her, but the titles of the various chieftainships of the tribe belonged to the women. As a consequence of these powerful vested rights the women had the right to select the candidates for the chieftainship of their clan and tribe and could also depose chiefs if there was sufficient cause. Hence, among the Iroquois the penalty for killing a woman was said to be twice that for killing a man!

Many of these ideas are still in force particularly on reservations where land has not been allotted. On the allotted reservations many new experiences fell to the lot of the Indian women. In localities where land had never been individually owned at all, women as well as men were given allotments. Individual money accounts were kept for wives separate from their husband's. The home does not always belong to the woman these days because a son may inherit a house. The ownership of a new house depends upon whose money paid for its construction. Of late years women have come more and more to be the owners of the sacred objects of the clan or tribe; sometimes through inheritance and sometimes by reason of the fact that the ceremonies and societies to which the objects appertain are no longer functioning and the men have therefore, less interest in them than the women.

FROM AN INDIAN SCRAPBOOK

By Charles O. Roos

The ancient Paiute women have proven the old adage "Necessity is the mother of invention." One of the most interesting articles of Indian manufacture that we have seen is the Paiute water bottle. This grew out of the necessity for the tribes to make long journeys across the hot arid deserts where water was of prime importance and where it was necessary to carry large quantities several days in order to provide for all. This water bottle was constructed by the squaws from willows and covered with some sort of pitch-like substance. It kept the water cool and its peculiar shape served the dual purpose of taking up small space when travelling and also if dropped it would not upset or spill even though it had no cover in place. The construction of this bottle shows that these women were possessed of ingenuity, resourcefulness and real inventive genius. By Charles O. Roos.

STANDING ROCK AGENCY ROAD PROGRAM

By William White

During the month of July a meeting was held at the auditorium of the old Boarding School. This meeting was occasioned by the visit of road officials from Billings, Montana.

The purpose of the get-together was to outline a new road policy for the Reservation and also to set up an accounting system which would conform as closely as possible with the system now in use at the District Office located at Billings, Montana.

The meeting was held under the supervision of H. C. Cornell, then, Acting Supervisor of Road Construction on the Reservation, who made all necessary introductions between visiting officials and Roads employees. H. J. Doolittle, District Highway Engineer, spoke on the construction phase of Roads. P. H. Towle, District Road Clerk, explained in a clear and concise manner the vital necessity of keeping daily records of everything affecting labor and materials during the course of a day's work. Superintendent Lippert demanded of all men holding responsible positions, a code of ethics that would be beyond reproach. The conference also saw the installation of R. F. Darnell as the new Supervisor in charge of Road Work on the Reservation.

Experiments in Road Construction with modern methods and machinery, plus the use of Indian labor has been found a success and it is certain that the results obtained in the future will be of a standard that will meet the requirements of a most exacting contractor.

A WOMAN OF SAN ILDEFONSO PUEBLO PREPARING TO BAKE BREAD IN AN OUTDOOR OVEN



Photo by Mario Scacheri

BREAD-MAKING, INDIAN STYLE

By Mabel De LaMater Scacheri

Bread-making, that basic industry of the feminine world for centuries, is nowhere carried on in a more fascinating way than among the Pueblo Indians of the Southwest.

They make three kinds of bread - yeast bread, tortillas, and piki bread, all made with Indian deftness and baked in strange ovens. A huge, dome-shaped structure is the adobe oven, out in front of the Indian's adobe house, which bakes the yeast bread. Once a week the Indian housewife mixes a big batch of dough, pats it out into little round loaves, or loaves slashed crudely into the shape of a rooster, and sets them for the final rising on a clean cloth in front of the living room fireplace.

Then she builds a hot fire in the big outdoor oven. The fire is of pinon wood, which sends out a delightful fragrance through the smoke-hole of the oven. When the oven is hot, she rakes out the ashes and pops the loaves in with the aid of a long paddle, like the oar of a boat. She closes the oven with a rough wooden door, held in place by a big rock.

Tortillas, made of white flour, baking powder, salt, and water, are patted out in flat cakes the size of a small pie. Then they are baked on top of the kitchen stove, or fried in deep fat. "Fry bread," as the result of this last process is called, is common among many tribes of Indians.

Piki bread is genuine Indian cookery. Piki is the Hopi word for this bread but it is made in all the pueblos.

They grind corn fine, using mostly white, blue or red corn - seldom yellow corn. Of the corn-meal they make a thin mush. Then they build a hot pinon fire under a big slab of basalt, which stands in a fireplace especially made for baking piki bread. Over this hot stone the Indian housewife quickly smears the corn-meal mush, and deft she must be to keep from burning her hand.

The thin sheet of corn cooks almost instantly, and it comes off in a sheet as thin as paper, crisp, and with the flavor of corn flakes. If red corn is used, the bread is the color of American Beauty roses. Each sheet is folded up, like a newspaper delivered by carrier, and serves as both spoon and bread in eating stew. Reprinted from the Family Circle.



Mrs. Riccardo Marting And Baby Grinding Corn

RHODESIA FURNISHES HINTS TO THE INDIAN SERVICE
IN A MEMORANDUM TO THE COMMISSIONER

By Ward Shepard

Mr. E. D. Alvord, Agriculturalist in the Native Development Department in Rhodesia, called here on his return from the West; and in your absence I arranged for him to meet Mr. Zimmerman, Mr. Woehlke, Mr. Critchfield and Mr. Lindley. Without going into detail, I am putting down one or two salient points that will interest you most from Mr. Alvord's conversation. The South African native reservations are inalienable, are in tribal ownership and inheritance of land-use rights, cattle, and so forth, is largely through the system of primogeniture.

Practically all the schools are mission schools, but under very strict government supervision, with a government subvention. The administration consists of the Native Commissioner, two District Commissioners, and something like 36 Local Commissioners, (all white men.) The government is creating tribal councils and utilizes as much of the natives' social and political organization as possible.

The government has started a program of concentrating the natives in model villages, under the leadership of carefully trained native community leaders, who have charge of organizing the projects, laying out the plans, establishing gardens, roads, water supply, sanitary facilities, and so forth.

Mr. Alvord visited a number of our Indian reservations, and when I asked him what was the most significant difference he found between Indian administration and native administration in South Africa, he said it lay in the fact that they do agricultural demonstration work through highly trained native agricultural demonstrators instead of through white "extension agents." They have tried the white agent, but the natives would not listen to their advice. Since they have shifted to native demonstrators, a veritable transformation of native agriculture is under way. This point is sufficient to record in some detail.

The Rhodesian Government now has 62 specially trained agricultural demonstrators, and is now training 10 per year until 150 are available. The candidates are carefully selected from those who have finished the equivalent of the first year of high school in the native schools. These demonstrators are then given a three-year course in agricultural methods, and more especially in agricultural demonstration methods. Those who complete this special course must then serve a probational period of three years in demonstrational work before they are given permanent employment. It should be emphasized that this demonstration course is entirely different from the regular agri-

cultural vocational course in the native schools, the emphasis being placed on developing skill in demonstration and persuasion; whereas in the regular agricultural course the emphasis is wholly on agricultural technique. (In both types of instruction, however, Mr. Alvord believes that far more emphasis is placed on practice than on theory in their schools, as compared with American agricultural schools in general.)

Demonstration, as yet, is individual rather than group. It is done by establishing sample plots on the individual farm. The difficulty is not to persuade the natives to farm (they are traditionally farmers and stock-raisers), but to get them to change their extremely primitive farming methods. Instead of segregating their crops, they mix all their seeds together and sow them in one field, which will give a very low yield of everything from melons to maize.

After some of these sample plots are put in, there often is a great outburst of interest among the natives, Alvord citing one case where nearly four hundred requests for sample plots were showered simultaneously on one demonstrator.

Special training of natives is not confined to agricultural work. I have already mentioned the community leaders. Alvord mentioned also two-year courses in elementary health training for native girls, the courses laying great emphasis on actual practice in native homes rather than in ideal school surroundings. Also, native men are trained as District Health Supervisors, though in nothing approaching a full public health or medical course.

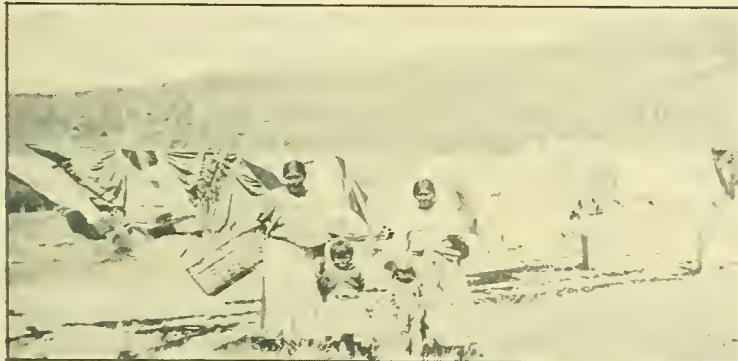
In our own agricultural demonstration work, we have the white university-trained extension workers and the largely untrained Indian farm aids. My talk with Alvord strongly reinforces my previous conviction that the Indian Service urgently needs to establish one or more sub-professional training schools in the field of agricultural demonstration, forestry, range management, public health and other phases of developing Indian leadership. The present emphasis, I think, is far too much on fully professionalized services. Insistence on full professional training means delaying for at least a generation any large assumption of Indian leadership. The wise course, I think, is to set up a transitional process of sub-professional training which could and should gradually develop possibilities for the full professional training of individual Indians.

COMMUNITY WASH DAY AT THE WHITERIVER SCHOOL

The first of January, 1935, the school people invited the Apache women to have a wash day at the school laundry. We started a laundry bag first. When we were through with our bag, we started washing every Thursday. We wash our clothes and press them. Then we put them back in the bag. After our washing, we took our bath. We enjoy keeping ourselves clean. We just wish that all others can do the same thing. I am glad that I come there each time so I can keep myself and my clothes clean. Soap is furnished for women to wash. This is appreciated. We hope some day all can buy their soap for everything; washing and cleaning at home. We have our lunch at the laundry. The school helps us with some coffee. We get along very nicely with the white lady there and we are very glad for her help.

On the first wash day 39 women came. I believe the largest number at wash day has been 42 women and some children. Each week during the time from January until the first of April 25 and 30, thirty-five women came. After that time, some of the people moved out to their farms to plant. Then 15 or 20 came each time until the last of May. The Principal has sent us word that we may have a wash and bath day all summer just as we have done. He said we should never stop as long as we need to come, but all of us may have to buy our soap if the school runs short. They will help the poor ones as long as they can.

By Fannie Nachu.



Apache Mothers' Wash Day At
Whiteriver School

Going Home From Wash Day,
Whiteriver School



EDUCATION AT FORT HALL

The following is taken from a report from Fort Hall and concerns the program carried out during this year by Principal L. E. Dial.

The enrollment at the Fort Hall Boarding School was reduced at the beginning of the school year 1934-35 from 200 children to 100 children, of which number 32 were to come from the Rocky Boy Agency. This meant that for the school year a total of 250 children would attend local public schools and 70 local pupils would be enrolled in the local boarding school. In addition, 25 attended non-reservation schools.

During the months of June and July, 1934, the Principal, accompanied by an interpreter, and by one or two of the teachers at various times, visited practically all the Indian homes on the Reservation. The new program was explained with the result that practically all parents responded favorably to the program of placing their children in public schools.

Transportation to the public schools was arranged for approximately 160 children. This was done by using two buses purchased by the Indian Service, and by using public school buses for Indian children who lived along the public school bus routes. The bus drivers were Indian men and proved a great help in promoting good attendance. Bus drivers investigated absences. The result was that the average daily attendance of Indian children was 88%.

It was found that very few of the Indian parents were able to furnish adequate noon lunches for their children. Hot lunches were therefore arranged for in the homes near the schools through competitive bidding. The housewives who furnished the lunches, in addition to serving substantial home-cooked meals, provided home atmosphere and taught the children manners and respect for each other, which these children will remember and practice throughout life. For 40 children attending the Fort Hall public schools, lunches were served in the boarding school, the children being transported to the boarding school in one of the school buses.

It was anticipated that there would be many complaints from white parents and public school teachers in regard to the health and cleanliness of Indian children in the public schools. In order to keep these complaints to a minimum the school nurse was asked to make regular visits to public schools and examine the children for impetigo, pediculosis and other diseases. These inspections were thorough and many children were brought to the boarding school for a bath and delousing in the first part of the school year. Home visits were made by the school nurse and the mothers were given instructions on bathing children and taking care of head lice. The bus drivers were also asked to assist in this work. That is, if a child needed a haircut or a bath or needed a treatment for lice or impetigo, he was to be brought to the boarding school,

treated and then returned to public school. This work required some time and labor at the first part of the year, but after a few months Indian pride or something took hold and toward the end of the year only one or two children a month had to be taken care of.

At the beginning of the school year, Indian children seemed shy and backward in this new environment. In the classroom they refused to recite and were backward in entering activities. On the playground they did not enter the games but stood off in groups by themselves. After a month they began to adjust themselves, and before the middle of the year they lost this shyness and backwardness and were reciting and taking part in all classroom activities. On the playground they were no longer in groups by themselves but mixed with the white children on every part of the playground. This is where the Indian is going to lose his feeling of inferiority. He will find that he is able to compete with the whites in the classroom and on the playground and by these associations with other children through the grades and high school, will be able to continue these associations throughout life.

At times conferences were held with the older children by the Principal and Boys' Advisor in these public schools for the purpose of encouraging the children in their classroom work and to take more active part in school activities. These conferences were beneficial and the public school teachers expressed their appreciation of our efforts.

APACHE WOMEN HIRED FOR GOPHER ERADICATION WORK

Late in August the Indian Office authorized us to hire Apache women in gopher eradication work. Before the work started it was feared that we might have difficulty in securing the services of enough women to commence with the work. Some doubted whether the Apache women would be physically able to stand the labor involved.

Much to the delight of everyone concerned and to the surprise of the foremen furnished by the Biological Survey, more women enrolled than equipment had been provided for. After the first week these foremen admitted that the women were perfectly satisfactory. They were interested in the work. They were on time every morning and have become quite proficient in their gopher killing.

The Agency has been getting full value from the money paid them and they are using their wages to good advantage. Most of them having purchased good warm clothes for themselves and their children. Many of them invested a good share of their wages in furniture and other things to make their homes comfortable and attractive. I say, more power to the women! By Ray Pena, Roy Robinson and Frank Chirino.

ARTS AND CRAFTS AMONG INDIAN WOMEN

By Mabel Morrow

Head of the Home Economics Department, Flandreau School

If we think of art as "the perfect expression of an idea; the perfect adjustment of an object to its use" then there always have been many artists among the Indian women. And with the Indian woman, we find a true art situation - where art is interwoven with her life and every activity of her life, and not something superficial. Her art developed from the everyday needs of her family. But she was not satisfied with a pot that would just hold water; it must be beautiful. She was not satisfied with a basket in which she could store grain. She made long trips for the best material; each individual plant was tested and only the best taken. Of two plants of the same species, growing side by side, one might be selected and the other rejected. She realized that a superior product could not be made from inferior materials. It is truly a wonder that the primitive Indian woman found time for the consideration of the beautiful, since she had no electric mixers, gas ranges or canned tomatoes. It is surprising that she had energy left to produce anything beautiful after the struggle for existence. The question of food for her family was a serious one. She must not only prepare for the day but must gather and preserve foods for future use. But she had a desire for the beautiful that must be satisfied. Time and energy spent in the satisfaction of this desire were not to be measured.

High standards of workmanship were developed and maintained in several ways. Art objects were often used in ceremonials and nothing but the best was considered suitable for this purpose. In a given group of Indians not all of the group did a piece of work equally well and often one individual who did a certain thing well, would do this for the group and be paid in service or materials of different sorts. The giving of gifts has always been important among the Indian people. Gifts were given to visiting tribes, to individuals or to their own chief. A woman felt that she had received as high an honor as could be bestowed when she was selected to make the gift or when some object of her creation was selected for formal presentation. When a young girl was learning an art from her mother, or more often her grandmother, the elders of the tribe kept constant watch and she knew that she would be ridiculed by them if she did not put forth her best effort. The Indian always has great respect for a thing well done and only contempt for poor workmanship. Because of a difference in background and training, it is difficult for us to realize how high the standard of performance was among the Indian people.

Every year scientists learn more about the people who have lived on this continent for thousands of years. In caves, mounds or other remains of

old Indian culture they have found fragments of textiles and occasionally well preserved sashes, blankets and other gaiters that show that these primitive people, long ago, knew every weave known in the world today and some weaves that cannot be duplicated by our expensive machinery of today. It is only natural that anything as useful as textiles and weaving would spread over a large area but the technique varied greatly in the different areas. The medium used by a group of Indians was determined, partly, by the part of the country in which they lived and its climatic conditions, but they often made long trips to gather desirable materials or secured it by trading with neighboring tribes. The hair of the buffalo, moose, mountain goat and the dog were used. Cotton was cultivated in the Southwest and a fiber finer than cotton and fifty times as strong was retted from the stalk of the nettle. This looked very much like the ecru cotton sold in our stores today for crocheting. The down of the seed pod of the milkweed and Indian hemp was used to produce textiles that resembled heavy silk rope embroidery floss. The Indian woman has always loved color. She used natural dyes and had a remarkable knowledge of mordants. Very bright colors were employed but these natural dyes had a depth and richness not possible with aniline dyes and a little brilliant color was balanced by large spaces of neutral color.

In general the Indian woman has a creative type of mind rather than the imitative. It is very difficult for them to copy a basket, blanket or pot made by another, and almost as difficult to produce a copy of their own. A design may in some instances, belong to a clan or to an individual because an individual has "dreamed" that design. It may be hers to use or another woman may purchase the right to use that design on a stated article.

Design was limited and controlled to a certain extent by the medium in use - for instance, a straight line on birch bark was liable to split the bark, so a curve was developed to fit their medium. The curved sides of a pot call for different treatment from a perfectly flat surface. In textiles the design must conform to a certain extent to the warp and woof of the textiles. The pliability and diameter of the weaving elements have an influence on the design. In porcupine quill work we have one of the oldest mediums. At first it seems to be stiff and unpromising as an art medium but it is astonishing to find the number of techniques invented for its use. On one porcupine we find quills of many lengths and diameters but none of these are over three or four inches. These must be carefully sorted and dyed the desired colors. Then it was necessary to select a technique that would give the desired results. These techniques might be divided into three classes - embroidery, weaving and wrapping. And under these classes we have almost as many different methods as we have workers.

The majority of Indian designs have no symbolic meaning. They may have a name acquired through use or because it reminds an individual of some object, animal or phenomenon.

MARIE MARTINEZ, FAMOUS POTTER OF SAN ILDEFONSO, N. M., SHAPING A VASE
WHILE OTHER POTS DRY IN THE SUN ON THE PORCH OF HER ADOBE HOME



Photo By Mario Scacheri

RAMONA, WELL-KNOWN INDIAN POTTER OF THE FAMOUS PUEBLO
OF SAN ILDEFONSO, NEW MEXICO, FIRING POTS



Photo by Mario Scacheri

When the Indian woman found a new medium her design in the new were influenced by the old. Weaving, including basketry is older than pottery and we find its influence in design, shape and texture of early pottery. Woven and embroidered beadwork followed porcupine quill work and in design and techniques, we find the influence of the quill work. The silk applique on broadcloth shows the influence of the birch bark designs.

Man's work and woman's work was pretty well defined in each tribe, but it may vary with the different tribes. Weaving is most often woman's work; the man may gather the materials but in most cases the woman gathers, prepares the materials and does the weaving. This is not true of some of the pueblos. Here the man is the weaver. He prepares the materials and weaves sashes, blankets and mantas. He weaves the large white robe worn by his bride, and in the year following their marriage he embroiders deep borders on the top and bottom of this robe.

Tanning may be a man's work in one tribe and a woman's in another, and both have produced excellent skins. The molding and polishing of pottery is almost, wholly, a woman's work. The man decorates the pottery or makes suggestions to the woman who is decorating the pot. Some women believe that the only way to have success with pottery is for the woman to go and gather her own clay and carry it home on her back.

Metal work such as silversmithing is usually a man's work but in one tribe we may find a few women silversmiths. A woman may wear her stock of jewelry and may produce, not only her supply of silver and turquoise from the ample folds of her own garments, but her tools as well.

But what of the future of art in the Indian woman's life? She is still creative and can acquire skill. She still wants natural dyes for her own use but she believes that aniline dyes are good enough for the thing she makes for sale to tourists. Many Indian women wish to make beautiful things to keep for themselves even when money is not plentiful. In the revival of any craft the commercial side should not be overemphasized, instead, the major emphasis should be placed on the production of an object of beauty with a certain amount of speed, and on the satisfaction, almost a spiritual quality, that one gets from the production of something beautiful. The commercial side will almost care for itself.

History tells us that a culture rarely withstands transplanting. The future of Indian Art is still in the home where it will be a part-time occupation for the women rather than a full-time occupation. There will be days in which the whole family is concerned with the harvest or other activities, and at times engaged in the production of arts objects, the sale of which will supplement the income from other activities.

INDIAN WOMEN EXHIBIT AT TWO FAIRS AND A CLUB CONVENTION

By Emma Lavatta Kutch

Fort Hall Indian Reservation, Idaho

Bannock and Shoshone Indian women had the opportunity this fall to exhibit at the Bannock County Fair held at Pocatello on August 31 and September 1 and 2; at the Eastern Idaho Fair at Blackfeet on September 4, 5, 6 and 7; and last, at the convention of the Idaho Federated Women's Clubs on September 26.

There was a contrast between this year's exhibit and that of the previous year. This time the women came forward with so many new and modern things such as quilts, crochet work and other articles not seen before, as well as the usual bead work and baskets.

A number of relics that were unique were also secured. An old berry grinder was one. It is a flat rock hollowed out a little with a small round rock that fits in the hollow; quite a contrast to the modern sausage grinder used nowadays. There were a couple of raw hide water bags, and they were so old that they were full of holes. There were elk and deer hides, some tanned and some green and an elk horn hide cleaner. Some old raw hide trunks that were decorated with designs were there too.

Throughout the two fairs, two Indian women, Julia Ballard and Maggie Bell Johnson, both Shoshone, assisted. Sylvia Cutler, a student of Sherman Institute helped with the books and entries. The many questions that were asked by the throngs of people who passed, were answered by the helpers in a fine way. Mrs. Minnie LeSieur had charge of selling the bead work and gloves and many sales were made.

At the club convention held at the Congregational Church in Pocatello, Esther Madzeweuyu, a full-blood Shoshone, who has studied arts and crafts at Chemawa, Oregon, and is now a student at Santa Fe, New Mexico, assisted. Superintendent F. A. Gross gave a talk on the new Indian policy and afterwards the club women came to see the exhibit and asked many questions. Many came from town where they said they never see Indians or Indian handicraft, and were glad to see the exhibit.

A VISIT TO A MOHEGAN INDIAN CAMP

By Ta-De-Win

Many visitors to Connecticut during its tercentenary celebration this year are enjoying the unusual experience of visiting an authentic Mohegan Indian camp where the surroundings of Uncas and his companions, who roamed that part of the country three centuries ago, are reproduced.

The Uncas Camp, as it is called after the Indian chief who led a revolt within the Pequots and founded a new tribe - the Mohegans - is just up the road a bit as one turns from the main highway of Norwich, Connecticut, to Mohegan Hill Place. In this locality, 150 Mohegan Indians are now living - the children attending the local public school.

Gladys and Harold Tantaquidgeon, Mohegan Indians of Norwich who built the camp, have constructed it so accurately after the old traditions of their tribe that even anthropologists have approved it. There is a special interest too in the visits of so many descendants of the English from all parts of the United States to the Uncas Camp at this time, for it is within a year of the tercentenary of the withdrawal of Uncas and his band from the mighty Pequot tribe in 1636. The English were the allies of Uncas at that time.

The Uncas Camp includes the framework of a Long House, and of a Round House, the types of homes in which the Mohegans used to live. Then there is a ceremonial brush arbor, a contrivance for preparing skins, another for drying meat, an outside cooking place and even a canoe, hollowed from a log and looking as if it were waiting for some lithe Indian to come along, swing it up over his head, glide stealthily down to the river and push off up the Thames in that sturdy, little craft. The limited household equipment of that far-off time has been skillfully made by Harold and effectively arranged in the nearby Tantaquidgeon Lodge, a low stone structure built by Harold and his father.

After listening to what the old Mohegans had to say, studying records in libraries and earliest written accounts of the ancient Mohegan Indians Harold and Gladys have carefully reconstructed this Uncas Camp. The thatched or skin covered Long House, which could accommodate four or five families was the favorite Mohegan dwelling, Harold explains to visitors at the camp. It resembled the house in the Pioneer Village at Salem, Massachusetts, he said, except that the Mohegan Long House has a low doorway and one is obliged to stoop to enter and must remain bent over when inside to avoid the smoke, for the fireplaces of the Indians were in the center instead of at the sides or ends as the colonists built them.

The Round House, Harold said, was a dwelling for one family only, usually that of the chief. At night the elder Indians slept near the opening and put the little ones at the rear to keep them from rolling outdoors. In just such a Round House, Samson Occum was born about 1732 and when he was grown up and teaching in the Wheelock School, he wrote a friend that he much preferred the Mohegan Round House, to the white man's dwelling. Christian Science Monitor



Gladys and Harold Tantaquidgeon

THE FOUR PERIODS OF A HOPI WOMAN'S LIFE

By Mary-Russell F. Colton

Curator of Art and Ethnology, Museum of Northern Arizona

Woman's place in the social structure of the Hopi is one of power and importance. Inheritance descends through the female line and the child belongs to the mother's clan, though his personal first name indicates his father's clan. Formerly Hopi children were known by their mother's clan name, but today one often finds the father's clan name in use.

The mother governs the children and her brothers and maternal uncles stand behind her in an advisory capacity, while the father formerly had very little to do with the rearing of his children.

The Hopi woman owns the home and all the household equipment, and the husband's possessions are limited to his personal belongings, such as his horse and saddle, his bed roll, his personal clothing and jewelry. The husband may be turned out at any time and there is rarely any argument over the division of the family possessions.

The Hopi man farms his wife's clan lands and raises the family supply of corn, beans, squash, pumpkins and melons, while the wife usually grows the chili, onions, Komo and Assaffroni (plants used for their coloring matter) and other household herbs. These are usually grown close to the pueblo, around the springs.

With the Hopi, almost every act of life, from birth to death, from the most trivial to the most important circumstance, is accompanied by

elaborate ceremonials. They are religious and dramatic. They believe in prayer and it is a part of their daily life. Men and women are equally assiduous in the performance of ritual, and both belong to societies of their own. These secret societies are the guardians of various religious rituals dedicated to the ancient gods, and their priests and priestesses serve these gods and kachinas by the celebration of many beautiful dramatic ceremonies or "dances" at regular periods during the Hopi year. The majority of these dances are celebrated by men's fraternities.

Hopi women have their own societies, the Marau and the La-la-kont, whose public ceremonies are commonly known as the Basket Dances and take place in September and October. There is a third ceremony somewhat similar to the above dances that is now given at irregular intervals. This Basket Dance, the Oa-qu-le, is supposed to have originated in Awatobi.

When a Hopi girl baby arrives she is as welcome as a boy. Her place in society is assured. Her two grandmothers, assisting the mother, see that the proper ceremonies are celebrated. She is named and presented to the rising sun. When she attains the age of puberty, her second ceremonial appearance, she passes through the corn-grinding test, her hair is rolled up in a wheel (Poli Ini, or butterfly-wing whorls) about her ears and she is now considered a woman and may take part in the next Butterfly Dance, when the youths and maidens of marriageable age are introduced to society.

Her third important ceremonial appearance is during the celebration of her wedding ritual. These ceremonies are tedious and exhausting in the extreme and may last from four to five months. As is the case in most nuptial

ceremonies, the bridegroom plays a minor part and avoids the affair as much as possible. Today most couples are married by the Agent or a missionary and later celebrate their Hopi marriage.

Usually the interminable round of these ceremonies are scarcely completed before the arrival of the first child, which, as I have already stated, represents the fourth period of ceremonial importance in the life of a Hopi woman.

From this period onward there are no more goal posts. The Hopi matron occupies an influential and even commanding position in society. She blossoms and is fruitful and slowly passes into the shadows of old age, whence only the voices of her grandchildren may arouse her, and then one day she has slipped into the shadows of the underworld and her name is no longer mentioned.

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GRASS GROWS AGAIN!

By C. F. Stiles, Extension Entomologist

One can hardly believe they are in the same big pastures. Once again grass is covering a large part of the grazing lands of the Pawnee Otoe Ponca Indians in Oklahoma. One year the Indian Department, the U. S. Biological Survey and the Oklahoma Extension Division secured an ECW project to eradicate the prairie dogs on the above lands. The project was approved May first, and work commenced about May 15th, 1934, under the direction of Mr. J. M. Jackson of the U. S. Biological Survey, who was later named "Prairie Dog Jackson" by the Kiowa Indians.

Another prairie dog eradication project is under way in the southwestern part of the State. This project includes all the Indian lands of the Kiowa and Comanche Indians, and the deeded land on their reservations. The Indians are doing all the work, under the direction of Prairie Dog Jackson and his helper, Cecil Perry, a Pawnee Indian.

Put into dollars and cents, I do not know of another project that would yield as large a return for the money spent by the Government as that of the eradication of prairie dogs. Gophers and other rodents should also be included in the new projects.

A LETTER TO THE COMMISSIONER

By Key Wolf

I have read with much interest each edition of your news sheet, "Indians at Work" and consider it a very worthwhile and educational bulletin which will do much to coordinate and unify the aims and purposes of the Indian Administration. Too often Indian Service Employees work on their own small Indian problem without thought of its relation to the whole or without any real knowledge of the whole. Your news sheet, if read, should certainly give an employee a more comprehensive view of the Indian situation.

I wish, particularly, to comment upon your editorial of the October First issue. I consider this the most sympathetic and understanding view of the Sioux people that I have ever read. I taught three years in a Day School on the Pine Ridge Reservation. Early in my stay on the Reservation I learned the importance of the community spirit in the life of the Sioux. The Omaha Dance House was not a dance house alone but was a center of all community activity which was left by the government to the Sioux. Young and old, rich and poor, clergy and laymen; all attended. The people who had lost their loved ones brought their sorrow to the meeting. They were condoled and showered with presents. Visitors to the camp from other camps were introduced and presented with presents. Youngsters who had been away from the Reservation with shows or to school were given an introduction and welcome. The neighborhood gossip was passed around. It was at these meetings that I learned the other side of the Sioux nature - a Sioux who could laugh, show emotion and interest and loved his joke as well as any man.

Realizing the influence which these meetings had on the life of the Indian, I conceived the idea of establishing a community club with the school as a center where we could have the same good fellowship but at the same time try to accomplish things which would be of health, social and economic value to the community. Such a response as I received was a surprise to me. After a few meetings I found that I was only the director and the Indians were asking for programs on health, cooking and things which vitally concerned them. They began to show a real interest in the administration of their affairs and the Superintendent, although skeptical at first, became very helpful to us in carrying out some of our projects. I have taught in Indian and public schools but I have never been a member of a more alive and active community club than the one which we organized in our little Sioux community. The Sioux does not lack initiative; this instinct has just been suppressed within him.

I think any system which will better and improve the living conditions of the Sioux in his own community life and which will extend his initiative action will be working toward the ideal. What the Sioux needs is directed freedom to live his own life.

THE LEGEND OF THE STANDING ROCK

By Robert Higheagle

The following legend has been handed down by our ancestors and anybody who has been on the Standing Rock Reservation, no doubt, is familiar with the story it carries. There are several versions to this legend. I am giving it as it was told to me by my grandfather, when I was about six years of age, as well as from the lips of some of our older members of the Standing Rock Sioux Tribe.

Many years, perhaps centuries ago - long before the advent of the White people, into this country of ours, from various parts of the world, there lived a tribe of Native Americans, in a village, on the West bank of the Missouri River, where, later, the military frontier post, Fort Yates and the Standing Rock Reservation headquarters, were established and located.

In this village, there was a worthy member of the Tribe, who according to tribal custom, in those days, took upon himself two wives who were not related to each other. It was a well established fact that where women who were closely related, married to the same man, would naturally feel contented and happy in their plight. On the other hand, where two or more non-relatives jointly married to a man, they invariably, live in peace and harmony, but of course, since there is an exception to almost every rule, it was a general opinion, that the parties concerned in this particular union apparently got along peaceably.

But one dark day, there came some trouble between them which was caused by an uncontrollable circumstance, affecting jealousy and dissatisfaction on the part of the junior wife. The husband politely rebuked her for this - much against his will. Instead of raising a disturbance in the family, she arose early one morning, dressed and painted herself up, (as if she were going to some tribal gathering) and with her pet dog following, proceeded to the side of the hill, not far from their tepee. Upon her arrival there, she sat down on the green grass, in the customary position of an Indian woman in trouble or in distress, pulled up her blanket, covered her head completely, leaving only an opening around her eyes, from which she could see everything that transpired while she was sitting there.

On this memorable day, breakfast was prepared by the senior wife and when all was ready, she called the junior wife, addressing her as "sister" to breakfast but still she sat there motionless. It was useless for the husband to entreat her to come back to the lodge. They finally gave up calling her.

Sometime after breakfast, the camp crier announced the latest order from the chief, for the people to break camp at once, and move toward North to a place designated - supposedly twenty-five miles away. The people started to pull down their tepees and the young men were driving home the ponies for the people in the camp. Within two hours or so, thereafter, the whole camp was moving and some already on the way.

The woman and her pet dog were called and called preparatory to the exodus of the tribe, but to no avail. At last the husband said; "maybe it would be best to leave her alone and let her act upon her own inclinations in the matter." Nevertheless they took their time, pulling down their tepee and packing up their worldly belongings and were about to leave the camp - thinking she might join them, but still she did not move. No one, outside of this noted family knew anything about this family trouble. So they continued on their way without her.

At this juncture, seeing that the wife did not follow, as was expected, the husband became very much worried and alarmed about her. He made arrangements to have his family proceed with the rest of the tribe on their sojourn while he went back to the wife left behind. He did not wish her to be left in a dangerous plight, especially during the night. Taking with him a brother of the missing wife and an extra riding pony, they rode back where she was last seen. Upon nearing the place, they saw her at the exact same spot and in the same sitting position with her pet dog by her side. They both rejoiced to see that no harm was done to the woman. The husband, particularly, was overjoyed with the favorable look of things. But when they arrived at the spot where she was, much to their astonishment and disappointment, they discovered that she and her pet dog had turned into a solid rock. They were now in deep mourning and at once, sang songs of lamentations and wept over what had happened to their beloved one.

They hurried back to the camp and reported to the chief and the people what had transpired with the missing wife. The transformation of the missing wife into a solid rock was proclaimed in the camp and there was now a tribal mourning. The chief ordered that the tribe move back to where the Great Spirit had thus performed such a miracle on one of the members of the tribe. They broke camp at once and returned to the place which was afterwards their stomping grounds for a long time. The tribe manifested a great deal of reverence toward this petrified woman.

The rock was later moved and placed on a pedestal on the edge of a bluff, in front of the Agency office building - overlooking the mighty Missouri River with its waters flowing down toward South for ages past and ages to come. The petrified pet dog was evidently, stolen or else appropriated as a souvenir by someone who heard of the legend of the Standing Rock.

MOTHER'S CLUBS ON THE FORT PECK RESERVATION

By Margaret Alice Jennings

When a field worker arrives at a new post, one of the first questions that she asks of herself is "What is the gravest problem and what is the most urgent need?" Sometimes in our haste to get started we gather misleading first impressions and make snap judgments to be revoked as time goes on.

To me, the most outstanding menace to the Indian future hope, is the high infant mortality. It is a problem which we do not have to seek - it stands out as a challenge on every reservation. In seeking the causes, the writer finds that the average Indian woman bears eight to ten children and raises about two or three. Poverty is not the cause. I have not seen a tribe that was better cared for at this time, whether they work or not. Lack of medical care is not the cause because there is medical supervision from the time that the case reports herself to the hospital service, to the natal and post natal period. Continued supervision follows thereafter. Is housing a part of the cause? Yes and no. On reservations where they live in tents during the winter, it is a contributing cause. Here the homes, while often crowded, are substantial log cabins; some too small, others more spacious and roomy government built frame homes. From the latter comes a complaint that these homes are cold and in order to preserve the heat, the family will live in one room and shut off the heat from the rest.

The most glaring cause of the high infant death rate is the ignorance of child care. Home visits, with advice and demonstrations help some, but the mother often resents these individual teachings because she feels that she is being made a personal example. The average field worker, tactful and considerate of the mother's limited equipment, endeavors to show the mother how to use what she already has and yet obtain results. Temperament adds to the necessity of group instruction, which will apply to Mrs. Indian as well as to Mrs. Tomahawk. While Mrs. Indian is absorbing what is being taught in class, she feels that the instructions are meant for her more careless neighbor - Mrs. Tomahawk - who feels the same about Mrs. Indian, and thereby obtaining results more happily.

Within the past few months, the women of five of the posts on this side of the reservation, organized "The Fort Peck Mother's Clubs" with the principal club and headquarters being stationed at this office. A volume could be written about this recent endeavor, with its hopes, its little comedies and tragedies, but never despair. The writer interviewed as many Indian women as could be contacted, visited the women who gathered to sew under the supervision of the local missionary and put before them the urgent need for increased child care. They all agreed as to the need and some wanted the meetings to be held on "Ladies Aid Day", so that it would not be necessary to hitch the wagon two different days if both could be taken care of at one time. The ardent church

workers resented this, fearing that it might interfere with the quilting. A club was organized under these conditions and meetings were held after the other work was over, but the dissension was very great among the members. Also, members of other faiths would not meet in this church meeting house. The co-operation of the Catholic priest was sought. He could give no hope for harmony. Community interest in a common cause was lost through what should have been its greatest aid in race preservation. The Superintendent came to the rescue by fitting up a nearby empty government house for community activities.

At the first meeting in one of the districts, the nurse was accompanied by an Indian woman from the village who volunteered her services as interpreter for the few who did not understand. They sat on the meeting house steps for sometime and no one came into the meeting. This Indian woman went to a rubbish pile, found a stick and an old dish pan and beat her drum up and down the trail. Heads popped out of doors like figures in a cuckoo clock and popped in again the same way. One or two came to investigate and stayed to the meeting and thus another chapter was formed.

In another district, there was no meeting house, but the meetings and classes were held in the homes; a different member taking her turn as hostess at each meeting. The homes were scrubbed and shined on class day and afterwards the hostess served coffee and others donated cake to the social relaxation.

A charter and constitution to fit the most urgent needs was drawn up. This charter was approved by the various members. There was one amazing fact in this endeavor - the interest displayed by the men on the reservation. Much wise council was received from them. One man read this constitution and suggested the amendment that the members of this organization cooperate with the officers in the jurisdiction under which they were chartered. These somewhat crude documents from each district was submitted to the Superintendents for recognition. This came in the form of a joint letter of commendation from the Superintendent and Senior physician. When this letter was read to the members, the heroine of the "dish pan parade" exclaimed "That ain't enough, we want it to go through Washington" and a few days later the Presidents of the different posts met at the Superintendent's offices with this request and he graciously agreed to submit the Charter to the Washington office.

The importance with which these women regard the organization gives me a feeling of pride in their sincerity. They are a fine group of women and will have many hard tests to face. The most recent noxious weed which began to sprout in our midst was a whispering campaign that was directed against our efforts. The women members and prospective members were cautioned not to sign any charter. Some of the women who had been all ready to sign changed their minds like frightened rabbits. An almost unknown Indian man dropped into the meeting and came to the defense of the organization. Sisters, mothers and daughters were divided in opinions. One middle-aged Indian woman wanted to join the club and her fellow church members laughed at her. She answered them

in Indian and the whole group became silenced. She then asked someone to help her write her name on the Charter and another similar signee encouraged the writer to be of good cheer - they were standing by.

A fair which was sponsored by the Agricultural Department was recently held. The physician suggested that it might be a good idea to secure space for a booth and have a display. This met with enthusiasm from the various members. Each post made infants' garments; the writer had a unique house and farm made of suggested foods for infants and children. Many Indian employees contributed toward the completion of this farm and it justified the labor by the amount of interest it aroused. Homemade equipment was displayed. A clothes basket infant's bed made up with a doll model and another model in the bath tub; homemade tray; infant's chamber and literature was shown to interested spectators, along with printed invitations. It was amazing to see the number who made inquiries. One man noticed cottonseed oil on an unobtrusive tray, and the writer had to explain its merits compared with powder.

The club members were out to get all the recognition which could be secured with publicity. They acquired the Superintendent's car, decorated it, secured a car full of infants and young children and drove through the town on parade. The public school faculty rendered every possible assistance. Teachers printed posters after school hours, the commercial department mimeographed the invitation and membership cards and the school Superintendent instructed them to call upon him for additional help.

The organization is now four months old. During this time baby care, health demonstrations and prenatal supervision has begun. I do not know our exact destination but we are on our way. The organization is like an infant - if it can stand the hardships of the first year or two, there is hope for its survival. It has every encouragement from the Superintendent, the physician, the school Superintendent and interested employees and people. The rest will depend upon the members. If they continue to play the game in future years, as it is being played now, it may prove a definite contribution to the Indian race.



"On Parade" - Fort Peck Mother's Club

TUBERCULOSIS AMONG INDIANS

The prevalence of tuberculosis among the Indians of North America is ten times greater than among the white population, and the rates of several diseases have become correspondingly high since the white man first thrust his civilization upon the Indians, Dr. James G. Townsend, Director of Health for the Office of Indian Affairs, told the South Dakota Health Officers Association meeting at Huron, South Dakota.

Tuberculosis is the most serious condition which confronts the Indian today, Dr. Townsend said. It is in effect the killer of the Indian race. Since 1930, 26 surveys have been conducted on as many reservations, at which time complete physical examinations were given, including X-rays of the chest. Of 19,359 Indians of all ages who were examined, 9.5% were found to have tuberculosis. Of six reservations surveyed in South Dakota during this period, in a group of 5,603 Indians, 5.6% were found to be suffering from tuberculosis. Another startling figure which Dr. Townsend presented shows that the tuberculosis mortality rate in some Indian localities is twenty times higher than among the white population.

Reports for the past year reveal that 51,635 of the estimated 300,000 Indians in the United States were treated for tuberculosis in hospitals, sanatoriums and infirmaries of the Indian Service. Although the Indian Service is making progress in its endeavor to maintain adequate facilities for treating the dread disease, it is estimated that only one-tenth of the active cases needing hospitalization are able to receive it. The Indian Service maintains 14 tuberculosis sanatoriums and 79 general hospitals, Dr. Townsend said. The number of beds available for tuberculous patients in sanatoriums is 1,197 and in addition beds can be used when available in general hospitals. However, with occupancy averaging 91.3% in the general hospitals, very few beds are available for tuberculous patients.

In its effort to decrease the tuberculosis rate among the Indians, the Health Department of the Indian Service is contemplating a more intensive program of collapse therapy, following the work of the Chicago Municipal Sanatorium and the Phipps Institute in Philadelphia, Dr. Townsend stated.

Dr. Townsend also presented to the assembled doctors, nurses, and social workers facts and figures concerning other health problems of the Indians, including trachoma, syphilis, and infant mortality. He quoted from the writings of Dr. Ales Hrdlicka, of the Smithsonian Institution, who said: "Before America was discovered by Columbus, it was apparently one of the, if not the most, healthful continents."

Trachoma, it appears, was unknown to the early Indian. Today, this eye disease is scattered quite generally among the tribes, although it varies greatly in prevalence, affecting as few as 2% of the Jicarilla-Apaches in New Mexico, and as high as 30% of the Navajos.

A WOMAN SUPERINTENDENT

Alida C. Bowler has completed her first year in the unique position of Superintendent of the Carson Indian School and agency of Nevada. She is the first women to hold her present position. Almost 5,000 Indians, representing the three tribes of Shoshone, Paiute and Washoe, are in Miss Bowler's jurisdiction, and one of the largest schools for Indians in the country.

The innovation of having a woman superintendent did not seem to amaze the Indians in her territory, Miss Bowler said. Perhaps she was fortunate in being sent to a group that does not keep its women strictly in the home. In the Nevada mountains the Indian women take an active part in tribal politics. They turn out to vote for the new tribal chief, and they sit along with the men at the tribal meetings. A woman superintendent does not surprise them.

"It is hard work, long hours, and many problems, but we really are accomplishing things," Miss Bowler said. "Often we work late into the night, and Sundays are the most convenient days for the Indians to hold their tribal councils, so we do not vacation then either."

The Indians in this section have formulated their own constitutions, under the provisions of the Indian Reorganization Act passed at the last session of Congress, and soon will be operating under them. A new system is encouraging them to assume more and more responsibility, and they are taking to it like old masters of government.

Some of the very young men in the communities became so enthusiastic over tribal councils, that occasionally they had to be reminded that the members of the older generation, the old chiefs with years of experience behind them, are wise and knowing, and able to offer opinions that are invaluable in shaping a course for their people.

Miss Bowler tries to spend as much time as possible out on the reservations, visiting the people, helping them organize, and plan, and solve their problems. Often she takes a social worker with her and together they drive over rough mountain roads, covering 2,000 miles on the complete circuit. On one recent trip they encountered a mountain lion directly in their path, fascinated by their automobile lights, until suddenly he gathered his wits and scrambled up the mountain side.

"There isn't even time for reading," Miss Bowler continued. "Some friends of mine in the east continue to send me books that they feel I should read, but the books remain unopened. And as for mending and keeping clothes in order, I am afraid I am getting negligent about that - there isn't time."

Miss Bowler expressed the opinion that many white folks have mistaken notions about the First Americans. "We are inclined to think of them as unemotional, and placid, for we judge them by their outward expressions, their stolid, impassive faces. As a matter of fact, they are the most sensitive people in the world, much more so than most whites.

"And as for their sense of responsibility, which some white folks doubt, it is highly developed. I have seen many of them worry themselves into a state over some small bill which they owed. And they make great sacrifices to care for the down and out among their people. They make wonderful step-parents, many of them taking orphan Indian children in to live with them, and giving them the same devotion their own children get.

"Several groups of young Indian women have organized sewing clubs to stitch clothing for the aged and poor. It is interesting to see the regard they have for the old customs of dress. Whereas many of these young women wear clothes cut along modern lines, they carefully cut the dresses for the older women in the old Indian style, making the skirts very full, with yards and yards of material in them."

One of the interesting things getting under way in Miss Bowler's territory, is a revival of the old Indian handicrafts. Contrary to popular belief, the Nevada Indians have genuine handicraft ability. In basketry they are very proficient, and they will be given an opportunity to develop cloth weaving and possibly silver work also. Plans are being worked out to put these handmade articles on the market, the proceeds to supplement the pitifully meager incomes on which Nevada Indians now manage to exist.



A Basket Weaver Practicing Her Art, Carson Indian School

THE INDIAN GIRL AND THE Y. W. C. A.

By Edith M. Dabb

There were great nations in ancient America - the Incas, Mayas, Foltecs, Aztecs, Mound Builders - the People of the North. If Columbus had come a little later, the League of the Iroquois might have developed into a League of Indian Nations.

Although each of these nations had its own culture and was progressing through the ages, there was still little which prepared the Indian people for the sudden readjustments they were called upon to make to a modern economic life. He was not allowed the time for the slow development of his own culture and its assimilation with that of others that had been given to the majority of races and nations.

Difficulties of adjustment are confronting the Indian girl, but not all of them are peculiar to her alone. The Young Women's Christian Association is working among girls and women of many races in over forty nations and these are bewildering times of rapidly changing customs and conditions for all women.

Almost from its beginning, the recognized and emphasized policy of the Association has been to place as much as possible of the responsibility and leadership of all phases of its work in the hands of the girls, knowing that only in this way would they develop and anything real and lasting be achieved.

My first contact with Indian girls was in 1896 when a group of them were fellow student delegates with me at a Y.W.C.A. Summer Conference. Their school had been sending delegates to this conference longer than had mine. The small Associations or clubs in the Indian schools have, through the years, endeavored to help the girls in the study and preservation of all that is best in their old culture, and to discriminate between the good and the undesirable in the life about them which seems so alluring, and to help them in their choice of the best. These clubs are also used as training courses for community work as the girls go home, especially for summer activities of various kinds with the children and younger girls. Discussions of problems which will confront those going out into cities as well as those of all girls, are also part of their programs. The friendships which are formed between the girls of the two or more races which meet together in conferences from time to time, the Indian girls often being entertained in the nicest homes of the towns in which these meetings are held, help greatly in the mutual understanding which is so greatly needed in rural communities, cities, states and nations.

Cynthia Bigtree, whose husband had just posed for the statue, "The End of the Trail" was president of the club of Indian girls in the Los Angeles Y.W.C.A. at the time of my first visit there. The club has continued, sometimes larger, sometimes smaller, through all these years. The girls and their friends are welcome at any time at the Association and regular meetings. Talks and discussions on Marriage, Dress, Economy, Social and Religious problems are conducted. Parties, dances and a glee club for Indian music were given, partly for fun and partly to raise money for their Christmas service work. The closing party this spring was a "splash party" given by the club to their boy friends in the Y.W.C.A. pool. A summer recreational program for the large number of "outing girls" has for years been a part of the general work of this and some other city Associations.

The Four Winds Club of the Oakland, California, Y.W.C.A. is broadcasting a challenge to any club of Indian girls who will play basket ball with them. The club itself is not large, but it has for years felt the responsibility of knowing and serving in many ways the Indian people who come and go in the "Bay region." The Christmas party was attended by 179. Miss Van Every, the placement officer appointed by the Indian Office for part-time employment work, among these Indian girls whose home economic conditions are such that they must find outside work, is engaged for the rest of her time by the Y.W.C.A. for work with girls of various nationalities. More space should be given to a description of the varied aspects of her work.

This is also true of the cooperative work in Kansas City where the Indian Office and Y.W.C.A. are together serving in employment and social work, the Indian girls. One of the most active clubs in the Reno Y.W.C.A. is of Indian young women which forms the connecting link between the best elements of the city and the Indian village on the edge of town - meetings for the discussion of their problems, for better interracial understanding, for crafts and other activities are held.

These places are given simply as illustrations for Indian girls find employment, friends and understanding help of countless kinds, in cities and towns in many states, sometimes having clubs of their own, sometimes going into clubs and classes with other girls, sometimes just coming to meet other Indian girls and sitting around in attractive surroundings on their time off. A group of Indian girls sat down by themselves one day to write out the aim of their Y.W.C.A. This is what they wrote: "Our purpose is to create fellowship, to develop character, to serve others, to find a broader interest in the girls of the world, to grow nearer to God."

The Indian girl has a sense of responsibility for herself and for those who are nearest to her in family ties. Her deepest interest in the way which leads to a home which she shall share with husband and children, the whole family a part of the community concerned with educational, social and civic problems. She has a desire to become a leader, to express her ideas in action, and to fulfill the historic place of the Indian woman in the affairs of the tribe. To make a place for herself in the world of today takes courage, but the courage of the mothers of warriors is hers.

The Leonard Crunelle Statue of SACAJAWEA
(Bismarck, North Dakota)



SACAJAWEA

Excerpt from Handbook of American Indians North of Mexico,
Bulletin 30, Bureau of American Ethnology

Sacajawea was a Shoshone who accompanied Lewis and Clark. She was the wife of Toussaint Charbonneau, a French Canadian voyager living among the Hidatsa, who was engaged by the explorers as interpreter, and she was desirous of returning to her own people, the Shoshone of the Rocky Mountains, from whom she had been captured by the Hidatsa and sold to Charbonneau when about 14 years of age. On the Missouri River her husband, by his bad seamanship, overturned the boat on which were the records of the expedition, but as they floated in the river they were seized by Sacajawea and thus preserved. The leaders of the expedition have recorded praises of the fortitude and serviceableness exhibited on many occasions by Birdwoman, as she was also called, the English rendering of her Hidatsa name (tsakaka, 'bird'; mia, otherwise wia, bia, 'woman'), though she was encumbered by an infant, born during the journey. When Lewis and Clark came to the first band of Shoshone, of which her brother had become chief, Sacajawea acted as interpreter and enabled the expedition to obtain ponies, without which they could not have crossed the divide.

On the return journey she guided Captain Clark's party, when they were lost, through the mountain passes of Montana. She remained among the Shoshone in Wyoming, and when the Wind River Reservation was created, took up her abode there with her son, and there she died, near Fort Washakie, April 9, 1884, almost a hundred years of age. Her grave is marked with a brass tablet, presented by Timothy F. Burke, of Cheyenne, Wyoming. The last heard of her husband was in 1838, when Larpeuteur saw him in the Hidatsa country. He was then an old man. A bronze statue of this heroine of the expedition was erected in City Park, Portland, Oregon, in the summer of 1905, and another statue is to be placed in the State capitol at Bismarck, North Dakota.

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NAVAJO FAIR - SHIPROCK, NEW MEXICO

By Bess C. Giles

On October 4, 1935, I attended the Navajo Fair at Shiprock, New Mexico. After having worked with the Navajos for nearly five years, I was amazed to see their work displayed at this fair. The many beautifully designed and woven rugs were dazzling to the eye. As I approached the Toadolena booth I saw a Navajo woman in native dress. I looked at her and she smiled. I said "Is this your booth?" She answered, "Yes." With her she had her daughter, an attractive girl of fourteen. She said "My daughter helped can all the fruit." This display, along with many others, could compete with, and probably surpass any white county fair exhibit.

I was surprised at the good English used and the courtesy shown by our Indian friends. My heart goes out to the Navajos, for all that they needed was an opportunity, and now they are getting it. This accounts for all this fine work. They had very old as well as modern things on display. Among them were, beaded moccasins, belts, hatbands, armbands, gloves, watch fobs and wall hangings. There were also, all kinds of canned and dried fruit, melons and vegetables that they had raised by themselves.

One thing that caught my eye was the yarn which had been spun by a Navajo woman who was over 80 years of age. Its quality could compete with the finest Germantown yarns. Their silver work and live stock exhibits were beyond all my expectations. Their rodeo was very entertaining because it was performed in their own original way.

The "blue ribbons" were many and they were richly deserved. Mr. Morgan, our missionary, supplied all the grand music throughout the Fair. His orchestra was an all Navajo band. This shows what interest plus training can do for the Navajo.

The scene was very colorful as we viewed approximately six thousand Indians in native dress, on horseback, wagons and in automobiles. The Home Economics and Manual Training exhibits were very practical and well-made. This shows that there are talented and practical minds among the Navajos.

One of their strongest characteristics is their distaste for committing themselves to white people.

On with the Navajos!

JANE McCURTAIN

Dr. Anna Lewis

The history of the Choctaw Nation in the last half of the nineteenth century is very closely wound about the life of Jane McCurtain. She, more than any one individual, influenced the making of it. During this transition period, the Choctaws, along with the other Indians of the Indian Territory, were laying the foundation for the part they have played since statehood.

When the Choctaw came west to their new home one of the settlements centered around Fort Towson. This settlement was a subdivision of the old Choctaw Nation known as Towson County. It was here in 1842 that Jane Austin was born. Lewis Austin, her father, had, like all progressive men of his tribe, gone about the task of making a living in this new country actuated by the desire of making a permanent home for himself and his family. He had mills, gins, a tannery and everything that was needed to provide a comfortable living. Lewis Austin was a full-blood Choctaw and his mechanical skill was extraordinary for one of his race. He was a very capable man in many respects; his friends and neighbors believed him to be a genius when it came to making things. Jane Austin's mother was Mollie Webster, who was one-quarter white. Both Lewis Austin and his wife were desirous of giving their children the best education that could be had.

In the year in which Jane Austin was born the Choctaw National Council at Nanih Waya made its first appropriation for the support of the Female Seminary at Wheelock. No doubt but this act had much to do with the education of Jane Austin. At this council in 1842 an appropriation was made for the establishment of neighborhood schools, also. In the matter of education the Choctaws were becoming very serious. It was a problem of national concern.

When Jane Austin was eleven years old she entered Wheelock Academy. The Reverend Allen Wright had just died and John Edwards, a descendant of the great Jonathan Edwards, was in charge. For five years she pursued her education with considerable distinction. She had inherited her father's ability for doing things and for leadership. When the course at Wheelock was completed Jane Austin was selected on her merit by the Choctaw Nation to continue her studies in the schools of the "States." For this purpose she was awarded a scholarship. It was an established custom among the Five Civilized Tribes to promote the education of the most capable youth at the expense of the tribe.

Jane Austin was granted a scholarship to Eldgeworths Seminary, Pittsburgh, Pennsylvania, from which, after three years, she was graduated and came back to the Choctaw Nation in 1861, just at the outbreak of the Civil War.

In the fall of 1861, Jane Austin taught her first school near her home at Doakville. Many of the prominent men of the eighties and nineties went to school to "Miss Jane." But not until after her marriage to Jackson McCurtain in September, 1865, did she have the opportunity to use the marked leadership which she possessed.

In the following year Jackson McCurtain was elected senator from Kiamichi County. He was fast becoming the leader of the Choctaws. In October, 1870, he was elected president of the senate. This office he held until the death of Chief Isaac Garvin. Then, according to the Choctaw constitution, he automatically became chief. At the next general election in the fall of 1880, Jackson McCurtain was elected chief and was reelected in 1882. During his chieftainship Jane McCurtain was his chief adviser and his personal secretary. His reliance upon her judgment was no secret. She wrote many of his state papers. Her loyalty to his best interest and that of her people, both politically and financially, is one of her characteristic qualities.

For a long time, in fact since the National Council held its last meeting at Nanih Waya in 1849, the Choctaw Nation had no established capital. Council had been held during the fifties at Doakville, and later on during the Civil War its meetings were held at Armstrong Academy. Now the time had come for the establishment of a permanent capital. The center of the Choctaw Nation was near the old capital, Nanih Waya. One of the most interesting legends of the Choctaws centers around the name "Nanih Waya", meaning the "mountain produces", and so-called because tradition says that the Choctaws were created from the sacred "Nanih Waya" in Mississippi.

In 1883, during Jackson McCurtain's term of office Tuskahoma (Tushkahomma) was selected as the seat of government. This new location was scarcely a mile and one-half away from the old capital. While the capital was being built the McCurtain family moved over to Tuskahoma.

When the Saint Louis and San Francisco railroad pushed in south across the Choctaw country it left the Choctaw capital off of its route. The story goes that the Choctaw council refused to pay the sum asked by the railroad to have the "iron horse" go by the capital, hence the town Tuskahomma came into existence a mile or so away.

During the year of Jackson McCurtain's chieftainship the Choctaws were becoming a progressive people. Coal mines, railroads and the cattle industry were problems which confronted them. These brought the white man. While the United States Government was dealing with the "Boomers" in Western Oklahoma, Jackson McCurtain and the Choctaw Council had their share of white invaders.

Mrs. McCurtain was a great woman. As long as her husband lived she stood in the background and served as his adviser. When he died in 1885, she stepped up in his place and for thirty-nine years held that place as one of the most potent factors in the affairs of the Choctaw people. During the years of her husband's political career she had kept close to national affairs, and after his death she grew more interested. She stood equal to any man in the Choctaw

Nation in her knowledge of political affairs. Her advice and aid in legislation was always sought.

Her home was near the Council House and in a way was the National Hotel, because here the lawmakers assembled and many stayed there during Council. She was noted for her hospitality and sound judgment. Few measures of importance ever passed the legislature but what bear some earmark of her influence.

Mrs. McCurtain was a most striking example of an Indian woman who assimilated the education and civilization of the whites, and at the same time retained the hereditary instincts of her own race and an interest in them. She loved her people and their history, yet she worked for their education and their assimilation with the whites. She knew the time was near when the two races would have to live together and she worked to that end.

In 1891 two new boarding schools were established by the National Council. One was located very near Mrs. McCurtain's home, a school for girls, the Tuskahoma Female Seminary. The companion school for boys, Jones Academy, was close by at Hartshorne. In 1894 Mrs. McCurtain was selected superintendent at Jones Academy and remained there until the signing of the Atoka Agreement in 1898. By this act the United States Government took charge of the appointing of teachers to the Choctaw schools and dismissed most all of the Choctaw teachers and superintendents. After the Atoka Agreement, to which Mrs. McCurtain was a party, she spent the remainder of her life at Tuskahoma. She was interested in the education of her people, both boys and girls. The Tuskahoma Academy was the only a short distance from her home. She was always in close touch with the work there. Her slogan was "educate the boys and girls for leadership. The time is fast coming when we shall need them."

Jane McCurtain was a true pioneer. She was a pioneer in a new country, a pioneer in a civilization foreign to her people, and she was, along with her white sister, pioneering in education and politics. The few old council members living today all speak with pride when they speak of her, and none fail to mention her intellect and her leadership.

After Statehood and after the council house was no longer used as a gathering place for the lawmakers, Mrs. McCurtain, or as she was later called by many who loved her, "Aunt Jane," was made custodian of the building. This position she held until her death in 1924.

Her religion was shown mostly in her charity. She was charitable to the extreme. She was a hard worker, and for those about her she advocated work. Her home was open to those who needed aid. Jane McCurtain was a great woman, and she holds a most important place in the history of the Choctaws.

* * * * *

MARY CRAWLER, SIOUX



Photo by Frank Fiske

MARY CRAWLER

Mary Crawler, Sioux, whose Indian name is Moving Robe, is the only woman who rode with the warriors against Custer in the Battle of Little Big Horn. Her early life was spent like that of other Sioux women until the day when the Sioux were trapped on the Little Big Horn River in Montana, and that famous battle known as the Custer Massacre took place.

During this fight she was informed that Deed, her ten year old half-brother had been slain. Angered as well as grieved, she loosened her hair, grabbed up a weapon, mounted a pony and rode into the battle. Standing over six feet she was a splendid type of Indian woman, and as a Joan of Arc to her people she inspired courage in the warriors.

She married twice, first to Black Tongue and then to Bob tail Bull. She had two daughters who died in youth. In her passing, another link is severed in our connection with the old days.

* * * * *

INDIAN WOMANHOOD

Patience has ever been one of the primary virtues of Indian womanhood. Indian women have tilled the soil with untiring patience and have waited unfrettingly for the crops which would bring comfort to their families.

They have waited for their men to come home from the warpath. And a gentle patience covered the sharp anxiety which they must have felt in their hearts.

Now when the complex problems of adjustment which take so many long years to solve, present themselves, Indianhood has need of the gentle hand of patience from Indian women. Let Indian womanhood not forget the age-old virtue of her kind. It is as valuable now as then.

Let Indian women show their people--many of whom have lost patience with the slow workings of the machinery set up to bring about happy adjustment to modern civilization and are ready to scrap it all--that steady and untiring effort will bring the goal; that patience will win! From The Tushkahomman.

FROM IECW FOREMAN REPORTS

Good Cook At Mescalero Apache. The cooks are very good for they cook good meals and are well done before served at the table. We are very thankful to the cook and his helper.

This week the boys have work pretty good and fast and their work is sure nice. Of course the weather is kind of cold but they are working good and hard. Frank Chirino.

Basket ball, dominoes, cards, horseshoe pitching and singing took place for amusement this week.

Clearing, blasting, covering culverts and grading the trail kept the machine operator and clearing crew busy. They have passed the summit and are working down. Ashley Guydelkon.

Progress On All Projects At Choctaw-Chickasaw Sanatorium. Truck trail maintenance, $1\frac{3}{4}$ mile on Buffalo Mountain is complete and in good shape. Cattle guards are completed showing good workmanship. Fencing project is progressing very nicely and has met with satisfaction. One thousand posts have been made and peeled and ready for use. Senti Chito.

Fire Fighting At Sacramento. A fire set by deer hunters was discovered at 5:00 p.m. Sunday on the west side of Solo Mountain. As it was foggy and cold Sunday the hunters built a fire to get warm and left it

burning, causing some damage to yellow pine reproduction. We worked that night and all day Monday getting the fire under control. Tuesday the fire was out.

Work on spring development was started Wednesday and we have the "gallery" and water trough poured at Brown Springs. As this spring is in a timbered area where water is scarce the trough was built larger than necessary for range in order to have water for fires in this area. The trough has a capacity of seventy-five cubic feet. Homer Carson.

Tree Planting At Sac And Fox. 20,000 Black Ash seedlings have been brought down from Red Lake, Minnesota and are being planted on this reservation. Luck was with us for at the close of the last day's planting it began to rain and it rained nearly all of the next day. Today we planted in the water which was just right for these water loving trees. A fence protecting these young trees is being built. R. W. Hellwig.

Trail Building At Truxton Canon. Horse Flat Truck Trail is progressing very well and the crew is again encountering rough rock work and will not be able to report many miles complete at the end of this month as the trail has now progressed far enough north on the reservation that bad weather is apt to halt work. The crew will be taken off this job and put to work on the Meriwhitica Canyon Truck Trail, which will be more accessible during bad weather.

Mr. Helphrey, ECW Instrument-man will start early next week running a survey to determine a route for the Meriwhitica Canyon Truck Trail, and as soon as this survey has been approved by the district office, construction will be started. We plan to set up a new camp at the east end of the Meriwhitica Canyon Truck Trail so that we may construct both the truck trail and the pack trail down into Meriwhitica Canyon from the same camp.

The construction of the quarters building at Peach Springs is being pushed ahead as rapidly as possible so that the building may be available for use some time the latter part of the month. The interior trim is now being put into the building and work has been started on the painting both inside and out. The carpenter hired for this job has finished up his work and the Indian enrollees will now complete the job. Howard Dushane.

First Aid Instruction At Flathead. Those from this camp who are receiving First Aid instruction at the agency were required to leave camp at 7:45 o'clock last Saturday morning. It was necessary to be there much earlier as more time was needed to carry on demonstrations on bone splinting and various arts of bandaging. It is expected that one or two more classes will complete the course. The course has been thorough and interesting and those from here who have stayed by the course are showing much interest. Since this course began some of our First Aid men have been called upon to take care of cases where their knowledge received so far has been of much help. Eugene Maillet.

New Office At Potawatomi. We are happily settled in our new office at this date, and words cannot express or describe the decided improvement in working conditions at this jurisdiction. The change is being felt by both the agency personnel and the ECW personnel, due to the fact that formerly someone usually was unintentionally in the other person's path or working space, while now we are able to move unobtrusively about our respective business.

The projects in the field on this reservation have made wonderful progress this week even though rain hindered the men to some extent on one day. Considerable earth was moved on Project 34, and the two erosion control projects went forward in fine style. The crews on these erosion projects are doing all gulley control work at this time. P. Everett Sperry.

Sports Enjoyed At Camp Marquette (Lac du Flambeau). This week's narrative is being written by the IECW physician at Camp Marquette. I am happy to report that the enrollees and personnel are all enjoying good health and casualties are practically nil. The enrollees are all happy and are enjoying practice in football. Despite a wet field two teams scrimmaged for a couple of hours this week. There has also been some practice in basket ball. It is not certain whether Camp Marquette will have a basket ball or a football team for inter-camp competition.

Construction Of Mess Hall At Tongue River. The mess hall of the new barracks is nearly half way completed and the chances are the kitchen boys will move in next week. The guard rail crew are very busy trying to finish before the ground is frozen up. Gene Kyoti.

Work On Various Projects At Hoopa Valley. Big Hill Truck Trail: 2,600 feet of trail constructed during the week with an average bank of four feet height and fourteen feet width. Right-of-way cutting is all completed on this trail. Ground condition experienced was 25 per cent rock and 75 per cent dirt. Right-of-way cut was through heavy timber. James Marshall and Stevenson Hostler.

Dowd Truck Trail: 1,800 feet of trail constructed during the week with an average bank of eight feet for 1,000 feet and ten feet for the remainder. Terrain very rough and rock encountered on all points. This trail crossed steep hill on side of river. Timber was very heavy along all right-of-way. Pete Beaver.

Starwin Horse Trail: 225 feet of trail built by crew of five men. Trail being built up the Klamath River is very steep and rocky. Four large trees were felled on the right-of-way.

Trail Construction At Colville. Our caterpillars have been making rapid progress on the trail construction. They have completed about seventy-five per cent to date. The small caterpillar has been grading up new trail to assure good drainage. for the wet weather. We think that the trail will stand and hold its shape very good through the winter months.

The crew has been making splendid progress on clearing ground for the new camp site and we hope to be moving before long to avoid the bad weather. The new camp site to our

estimation is a much more suitable place in which to move our winter quarters. Roy Toulou.

Hunting has been the craze for the past few days. Wednesday two of the men succeeded in getting their deer. Several are going to perambulate the hills tomorrow with high hopes of bringing home "the bacon." Here's hoping we have bear steak next week. John A. Perkins.

Painting At Pine Ridge. The IECW headquarters provided us with paint and have applied it to the living quarters outside which has changed the appearance a great deal. The kitchen also has had a little attention in this manner. The men have done a good portion of it on time not interfering with the regular working hours. A lot of the camp cleaning was also done in this manner. The men have been very loyal and the attitude toward their work must be recognized.

The buffalo have been observed and are looking very good and no doubt the young herd will be of credit to those who were interested in the creation of them on this reservation. The pasture is in good condition and will winter the herd in fair shape. The wild turkeys have been seen and we believe that we will see a few we have not seen when snow covers the ground.

There are seventeen men at present in our camp and five men attached in field work with five teams. They have plenty of wood for the saw to take care of when it does start. No problems of any nature have arisen in our camp and it will be hoped that this will carry on through to the end. John Artichaker.

Spring Development At Winnebago.

Another spring on the Winnebago Reservation has been finished. The one on the Omaha is progressing very well and will be completed soon. We plan to start work on a spring on the Santee Reservation in the very near future.

Timber Stand Estimate: This week we have completed one mile of line. To save labor and timber we have built a fifty foot ranging pole. By making use of this we expect to eliminate some of our random line. The land is so rough and the timber so high that it is of little use where we are working at present. Many of the original land corners have been lost or obliterated. Searching for traces of them takes up much of our time. R. P. Detling.

Completion Of Reservoirs At Fort Peck. Reservoir #63 was completed this week by the crew in district three. Reservoir crews in districts four and five will have their project completed next week.

The fence crew has completed splitting up fence posts and are building a fence behind the warehouse. Fencing material and other implements will be kept within the fence.

Other field work is going along nicely with the riprap crew and spring crews making fair progress. George Weeks.

Basket Ball Planned At Rocky Boy's. With the coming of cold weather the boys have been talking and planning basket ball. Arrangements have already been completed for the use of the school gymnasium

to practice in and the boys have been lining up their players and picking their prospective team. We expect to have several games with the agency team and the C.C.C. camp at Beaver Creek is planning to have a team so we should have some exciting games this winter. P. Ring.

Various Reports From Eastern Cherokee. Forest Improvement: This week we finished up logging, set out a few young trees in the places where we had it trimmed off and cleaned up. Hope to be ready to move out in a few more days. Roy Bradley.

We had a pretty hard rain Monday evening. First time for the last two months. We certainly had dry weather. We worked on truck trail this week. We lack only 664 feet of having a mile built. We are up to what is called Little Bald Branch our work will be kindly slow next week. We have cribbing to build and fills to make. We built 786 feet this week. Joe Wolfe.

Fire Lane: We made two miles of fire lane on Washington Creek and 1,500 feet on 3200 acre tract at Whittier, N. C. Poco Sneed.

Fire Lane: The first four days of this week was spent on fire trail on Black Rock and Hornebuckle Creeks. Friday, on the thirty-two hundred acre tract. We have had some very hard trail work this week on account of so much down timber but have made good progress. Will Roberson.

Rattle Snake Horse Trail: We only worked two days this week as the men finished their shifts, but we made a very good showing for the two days we did work. Anderson Saunooke.

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